

# THE TRUTH ABOUT SOUTH AMERICA

By FRED FARREL

The Jewish intellectuals have set our fashions of thinking about South America. We are told that South America will "Go Red" unless there is rapid social change, unless steps are taken to narrow the gap between rich and poor. It is said that there must be democratization of the ruling class, that the old Spanish-type nobility must go, that wages must be higher. All of this is nonsense. There are serious problems in South America, but this kind of propaganda does not define or describe them correctly.

The real problem in South America is demographic pressure, or, in other words, too many people. The birth rate of three per cent per annum is one of the highest in the world. The rich landowner might wish to rob and oppress peasants, but not this many peasants. Peasants have been oppressed for centuries, since time out of mind, and have never seemed to mind much, so long as the thing is done with proper schmaltz by really competent oppressors. As long as the peasants are merely being routinely oppressed, society is perfectly stable. The peasants were oppressed a hundred years ago, two hundred years ago, and they accepted it as a matter of course. The real trouble today is that there are not enough oppressors for the number of peasants who need oppression. THAT is the time when the egg really hits the fan.

There is absolutely no danger that South America will "Go Red." Relations between the rich and the Communists are absolutely cozy. Why do the rich ally themselves to the Communists? Out of sheer and desperate necessity. The Communists are the "channelizers" of the revolutionary energies of the masses. They channelize revolutionary potentials and dissipate such tendencies harmlessly. Because of the growing over-population problem, a strong revolutionary potential exists naturally. It is there, like flood water. Something has to be done with it. The South American Communist leaders work hand-in-glove with the rich. They round up the malcontents of society, organize them, and lead them from one futility to another, so that they will not do any real harm. Working men are called out on strikes; their heads are beaten with police clubs; then they are sent back to work, properly chastened. A Communist party run by the rich is a wonderful instrument for maintaining social discipline. The Communist party leaders of South America are well-rewarded for their services to the rich. They themselves are rich. They live in air-conditioned houses and have Mercedes cars. They eat in the best restaurants and their children attend the best schools. Their private social life is mostly with the rich, whose enemies they pretend to be. The whole thing is extremely hollow and transparent, yet it serves its purpose. The "revolutionary" masses are effectively channelized and bottled up.

It is the policy of the Soviet Union to support this policy. The U.S.S.R. generally does not encourage revolution in South America. It prefers to deal with the rich, who have more to offer in the way of commercial and diplomatic advantages than the poor. The U.S.S.R. is winning important commercial and diplomatic objectives in South America in this fashion.

In South America, as elsewhere, it is the Jews who want real revolution, and they are generally allied to the Maoists rather than the Russians. An occasional real revolutionist like Che Guevara appears. Such a man is an intolerable nuisance, and of course he must be killed somehow. He is sent to a place where he can do little harm, and where he is certain to be killed. The Jews have made "CHEISMO" into quite a cult. They are spending \$6,000,000 to make a movie based on Che Guevara. All of the new left papers rave about Che, and his poster-pictures adorn every new left meeting. A man like Che Guevara is simply

a fool. The wiser Commies sit behind desks in air-conditioned offices, and are paid by the rich to keep the poor in order. A fool like Guevara goes out into the hinterlands to "organize the peasants" and "lead them in a revolution." A more totally impractical project could not be imagined. The peasants never had any idea of what Che Guevara was raving about. Their real problem is not to escape oppression, but to find somebody willing to work and oppress them. Che Guevara was a near-psychotic in his total lack of a sense of reality. Revolutions are made by ambitious scoundrels, not by simple peasants. Che was enough of a scoundrel but too much a fool to make good in the revolution racket. He was killed by the gendarmes after a Moscow-oriented Communist squealed on him. Alive, he was an utterly intolerable nuisance to the more-practical sort of Communists. Dead, he is good for lots of propaganda mileage.

In South America, Marxism is the opiate of the people. It is pie in the sky for the poor and oppressed. Marxism performs functions which the Communists say that the church performs. It gives the poor illusions which make them more amiable to the management system they must endure. As in the U.S.A., some leftist clergymen try to horn in on the racket. The Uruguayan priest Juan Carlos Zaffaroni advocates "violence and revolution." He says that he is not surprised when laymen address prayers to "Saint Che." The Columbian priest Camilo Torres was killed fighting with revolutionary forces. A book he wrote on "Social Justice" is popular among young students and other radicals. Actually, all of this is nonsense, but it is to be expected. It became inevitable a hundred years ago, when the church took up a position "On the Right." The church never had any business being on either the left or right, or accepting any part of the Right-Left way of thinking, which is based upon agnostic heresy.

The panaceas proposed by radicals are totally unworkable. "Taking from the rich" would do very little for the poor. The rich have little that the poor need. What the poor need is more vigorous and creative management. There is indeed a great deal of rascality among both the rich and poor, but perhaps most of this should be forgiven; we humans often "eat with the devil when the spoon is short," as an old French proverb says. The wealth which a nation has available for its people depends upon

## The UNESCO "Blobman"



A raceless, faceless, nationless uni-sexed "consumer serf" on the world-plantation ruled from Wall Street and Tel Aviv. This is what the American establishment of Zionist Jews, corporate capitalists and Marxist intellectuals want to turn you into. (Above statue located in the UN Building).

many things, but above all else upon creative intelligence, a commodity which cannot be manufactured to order, but must be the product of a sound culture. This quality is not entirely lacking among the South American rich, but there may not be enough of it to go around. It is a factor never mentioned in the shallow popular controversies of our time. Apparently it is compulsory to discuss contemporary problems only in the most asinine terms. We cannot escape a vague fear that this means that real hope has been abandoned. People who are really trying to solve problems do not talk the asinine kind of nonsense we hear on every hand today. The creative mind, the mind which can call into being a form from the formless, can indeed solve some very severe problems; but this kind of mentality is virtually proscribed today. Taking something from a stupid landowner and giving it to a stupid peasant solves nothing. The operation of a truly creative intelligence might solve a great many problems.

Right now, South America is eating with the devil because the spoon is short. The continent is ruled by an alliance between the Communists and the rich. Indeed, many of the Communist leaders and intellectuals are younger sons of the wealthy families, just as they are in the U.S.A. The alliance between the rich and the Communists is a makeshift affair, and it may not last. The strain of growing over-population may be too much for it. No really serious effort is being made to solve the continent's real problems. The Communists control the poor on behalf of the rich, who secretly finance the Communist parties. Priests gabble about "social justice." Wealthy goyim who control the Communist parties do not want a revolution; the wealthy Jews do want a revolution, in order to oust the goyim; but the position of the Jews in South America is precarious. They are likely to be thrown out of Argentina and perhaps several other countries. The Jews are allied to Che Guevara and Mao; the goyim rich are allied to Moscow. Moscow now represents the "Conservative Communists" who happily do business with the goyim rich. The Jews want to lead the discontented masses in a revolution which would bring famine and the decimation of the goyim peasantry, and which would enable the Jews to take over the role of the goyim rich. In the final showdown, it is likely that the 500,000 Argentine Jews will show up in the U.S.A. The Jew-Maoists are losing in South America. The Moscow-oriented Communists have formed a solid alliance with the rich.

The peasants? There are just too many of them, and they breed too fast. Half of them are illiterate. They are qualified only for manual labor of a simple kind. They are not even slightly revolutionary. They prefer the joys of the breeding mat spread on a dirt floor to the mysteries of higher knowledge. They are not in rebellion against oppression; their real problem is a shortage of oppressors who will provide them with simple manual labor, and a bellyfull of simple food. For three hundred years, they were perfectly satisfied with such a simple life, and they still would be, if they could have it. The trouble is, they can't. The U.S.A. has never had peasants and knows nothing about them. The true peasant likes his life of simple physical sensations. He likes the firm discipline of a capable master. It is a way of life, totally alien to the people of a dynamic industrial society like our own, but satisfying enough to those acclimated to it. The trouble is, in South America it is a way of life which is gone with the wind. In three hundred years, the peasant has increased his numbers beyond the ability of the system to cope. When you have the redundant peasant on your hands, you have to do something with him. You may start a war and get him killed, or

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